

A LITERARY REVIEW ON THE PART PLAYED BY NYAYA (MAXIMS) IN  
UNDERSTANDING AYURVEDIC CONCEPTS, SPECIFICALLY WITH REFERENCE TO  
CHATRINOGACCHANTI NYAYA

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ABSTRACT

The straightforward metaphors utilized by the ancient people in their everyday speech are now officially known as Nyaya. Nyaya are largely acknowledged as a legitimate means of communicating the fundamental ideas of early science. Nyaya refers to a ceremonial, terse, and succinct style that adheres to theoretical guidelines. Nyaya are grouped or classified in the realm of maxims in Sanskrit literature. The underlying physical science principles of Ayurveda are expressed in the form of quotations. The Brihatrayi and Laghutrayi texts, which form the core of Ayurveda, place more emphasis on the individual grounds of the earth than on merger health considerations. Our sages and saints used a variety of ways to reveal hidden information so that it might be easily understood. The whole significance of subject matter tools like Tantrayukti and others is known through treatises, but relatively Nyaya are set up highly beneficial and easily valid to understand the reality behind the Ayurvedic philosophy. Chhatrinogacchanti Nyaya is one among them which is defined as “The maxim of men going with umbrellas”. The present article is an attempt to trace out the various references of Chhatrinogacchanti Nyaya and its application and better understanding of Chikitsa.

**KEYWORDS:** Nyaya, Maxim, Chhatrino Gachhati Nyaya, Ayurveda.

INTRODUCTION

Ayurveda, which is regarded as the true basis of science, is the one system of traditional medicine that has the most potential to solve the social ills of health. Use of Nyaya (Maxim) in Shastra (Science) is one of the most pertinent techniques. Nyaya are therefore a crucial instrument for a better comprehension, interpretation, and application of Ayurvedic teachings.

The two meanings are interconnected in a way that allows for the critical use of maxims to advance thinking. When used broadly, broadly, and abstractly, the term Nyaya simply refers to thinking; nevertheless, when it is narrowed down and made concrete, it becomes a maxim. Both meanings are crucial to how the verse should be understood. The term Nyaya must therefore be understood in the context of its various Ayurveda applications. This essay aims to review the concept and application of Nyaya, which makes it relevant in ayurveda.

A practitioner will find it quite simple to treat the patient's illness if they are familiar with the fundamentals of Ayurveda. Tantrayukti, among other things, is a

significant aspect in the Ayurveda science that increases a doctor's intelligence. The details underlying these core beliefs are proven to be extremely useful for anxiety in Nyaya. It is crucial for us to comprehend the shastra in order to recognize these Nyaya. Nyaya frequently use incomplete terms to examine a state.

Brief History of Nyaya: Nyaya (Maxims) are used expressly to describe situations. From the Vedic era to the Purana, Upanishad, Kavya, Darshana, and other texts, Nyaya is explained. Being the Upaveda of Atharvaveda, Ayurveda also provides several maxims to illuminate its teachings and facilitate comprehension of the subjects. Ayurvedacharya discovered it to be a simple tool for the elucidation of the viewpoints they want to put forth in their Sutras because these maxims are widely employed by people. To examine the precise meaning of the real passages, the interpreters of these Sutras later added a few Nyaya.

The Nyaya are of two types: 1) Loukika Nyaya 2) Shastriya Nyaya

Shastriya Nyaya are utilized by the authors of the treatise to explore their thoughts, whereas Loukika Nyaya are those that the general population uses in daily life.

### Relevance of nyaya

The three essential phases for obtaining knowledge of the Shastra are Adhyayan (learning), Adhyapana (teaching), and Tadvidya sambhasha participating in discussion. Adhyayan is the first step here, but it's not a simple step because Ayurveda knowledge is imbedded in sutras, which are shorter texts with deeper significance. Only Sanskrit vyakarana, Tantrayuktis, Arthashrayas, Tachhilyas, etc. may critically examine these sutras, yet the meaning of the sutras frequently isn't obvious. Nyaya is therefore essential for understanding concepts clearly. These Nyaya help doctors relieve their patients' suffering and encourage reflective action.

Method of analyzing a Nyaya (Maxim): Analysis can be done in 4 steps.

- Padartha jnana (Meaning) Proper knowledge of the words in Nyaya.
- Prakriya Vijnana (Phenomenon): It elicit occurrence that is implicit in Nyaya.

- Sandharbha (Reference): in order of the background in which Nyaya is discussed.
- Yukti (Interpretation): It help in Analysis of Padhartha gyana, Prakriya of Nyaya with the Sandharbha in Samhita. Acharyas carefully applied various Nyaya.
  - To beautify the literature
  - to discover a verse's hidden or obscure meaning.
  - to have thorough knowledge about ayurvedic principles achieving success in a principle's analysis
  - For straightforward comprehension of the material.
  - For differential diagnosis
  - In terms of the diagnosis and therapy
  - The use of diverse medications in a range of therapeutic techniques to create effective yoga.

### MATERIALS AND METHODOLOGY

Ayurvedic classics such as Charaka Samhita, Sushruta Samhita, Ashtangahridaya and Ashtang Samgraha along with available commentaries (Table 1); various philosophical texts like Darshanas along with available commentaries and other materials related to Nyaya like published books, material available online have been thoroughly screened, analysed and presented in a systematic manner.

**Table 1: Ayurvedic literature with commentaries.**

| Sr. No. | Ayurveda text    | Name of the commentary and Commentator                                                                     |
|---------|------------------|------------------------------------------------------------------------------------------------------------|
| 1.      | Charaka Samhita  | Ayurveda Deepika by Chakrapanidutta Jalpakalpataru by Gangadhara Roy<br>Charakopaskara by Yogendranath sen |
| 2.      | Sushruta Samhita | Vibandhasangraha by Dalhana Bhanumati by Chakrapani Nyayachandrika by Gayadasa                             |
| 3.      | Ashtanga Hridaya | AyurveJa Rasayan a by Hemadri Sarvanga sundara by Arunadatta                                               |
| 4       | Ashtang Sngraha  | Shashilekha By Indu                                                                                        |

### Chhatrinogacchanti nyaya

Chhatrinogacchanti Nyaya is defined as the maxim - "Men going with umbrellas". It means if thousand man walks with umbrella and among them if some of person don't carry umbrella, but it defined whole group is under the umbrella. This is the maxim of 'the people with

umbrellas are going'. A crowd is moving with most of them having umbrellas up and so all seem to have umbrellas. Thus, the men who don't have umbrella are also considered as having umbrella. In ayurveda this maxim is used several times. Here is small effort to explain it bit further.

| Nyaya                    | References                         |
|--------------------------|------------------------------------|
| Chhatrino-gachhati Nyaya | Charak. Sutra. 5 76-77, Chakrapani |
|                          | Cha. Sutra. 6 51, Chakrapani       |
|                          | Cha. Nidana. 1 8, Gangadhara Roy   |
|                          | Cha. Nidana. 8 43-44, Chakrapani   |
|                          | Cha. Sharira. 1 28, Chakrapani     |
|                          | Cha. Chikitsa. 7 3, Gangadhara Roy |
|                          | Cha. Chikitsa. 9 8, Chakrapani     |
|                          | Cha. Chikitsa. 15 15, Chakrapani   |
|                          | Sushruta. Sutra. 16 10, Dalhana    |
|                          | Su. Uttara. 39 182-184, Dalhana    |
|                          | Su. Uttara. 52 6, Dalhana          |

### OBSERVATION

#### Context 1

धार्याण्यास्येन

वैशद्यरुचिसौगन्ध्यमिच्छता॥

जातीकटुकपूगानां लवङ्गस्य फलानि च।

कक्कोलस्य फलं पत्रं ताम्बूलस्य शुभ्रं तथा। तथा  
कर्पूरनिर्यासः सूक्ष्मैलायाः फलानि च।

In Charaka Samhita Sutra Sthana Matrashiteeyam Adhyaya (Chapter on quantitative dietetics) during the

description of Tambulasevana Vidhi (oral hygiene) this Nyaya is quoted. Acharya Charaka has enumerated drugs to be chewed for oral hygiene as fruits of Jati (Nutmeg-Myristica fragrans), Katuka (Picrorhiza kurroa), Puga (Areca catechu), Kakkola (Piper cubeba) and Lavanga (Syzygium aromaticum).

**कटुकं लताकस्तूरी। यद्यपि लवङ्गस्य वृन्तमभिप्रेतं तथाऽपि बहूनां फलस्य ग्राह्यत्वाच्छत्रिणो गच्छन्तीति न्यायेन सामान्येन फलमित्युक्तम्॥**

Chakrapani commented that, even though the useful part of Lavanga is bud, but in this context, term 'fruit' is used as useful part in common instead of mentioning 'bud' for Lavanga. Hence, Chatrinogacchanti Nyaya is applicable here.

### Context 2

In Charaka Samhita Sutra Sthana Tasyashiteeyam Adhyaya (Chapter on qualitative dietetics), during Adhyaya Upasamhara (summing up the chapter) this Nyaya is traced. Acharya Charaka stated useful and contraindicated things in different seasons by human beings in this chapter along with the principles of homologation. Chakrapani commented that, yet Acharya Charaka has not emphasized the description of avoidable regimen of Shishira ritu (winter season- January & February) but through Chatrinogacchanti Nyaya, it should be considered as described.

**उक्तमध्यायार्थमुपसंहरति- ऋतावित्यादि। अत्र हेमन्ते असेव्यं कण्ठरवेण यद्यपि न प्रतिपादितं तथाऽपि 'स यदा नेन्धनं युक्तं लभते' इत्यभिधानादल्पभोजनपरिहार उक्त एव भवति; तेन, ऋतावृताविति वीप्सा कृताऽर्थवती भवति; यदि वा छत्रिणो गच्छन्तीति न्यायाद्वीप्सोक्ता। हेमन्तपरिहारविधिवच्च शिशिरपरिहारविधिर्व्याख्येयः। हेतुमदिति उपपत्तिमत्, औचित्यादिहेतुनिर्देशोपपन्नमित्यर्थः ॥५१॥**

### Context 3

**ज्वरादीनां विकाराणामष्टानां साध्यता न च।**

Attributions five Mahabhootas in succeeding order

| Mahabhoota | Attributes                           |
|------------|--------------------------------------|
| Akasha     | Shabda                               |
| Vayu       | Shabda, Sparsha                      |
| Tejo       | Shabda, Sparsha, Roopa               |
| Jala       | Shabda, Sparsha, Roopa, Rasa         |
| Prithvi    | Shabda, Sparsha, Roopa, Rasa, Gandha |

### Context 5

**तस्योद्भवं पञ्चविधं पृथक् तु वक्ष्यामि लिङ्गानि चिकित्सितं च॥**

In Chikitsa sthana Unmada Chikitsitam Adhyaya (chapter on the treatment of insanity), during the

In Charaka Samhita Nidana Sthana Apasmaranidaanam Adhyaya (A chapter on the diagnosis of Epilepsy) during the Sthana Upasamhara (summing up the section) this Nyaya is referred. While summing up the entire subject matter of Nidana Sthana Charakacharya stated that the curability of the eight diseases viz. Jwara, Raktapitta, Gulma etc., description of etiology, symptomatology including homologation of all diseases in common and individually, synonyms of etiology, disease and symptoms- all these are described in brief in the present section.

**यद्यपि ज्वरस्य ज्वरनिदानेऽसाध्यता नोक्ता, तथाऽपि 'अष्टानां' इतिपदं 'छत्रिणो गच्छन्ति' इति न्यायेन बोद्धव्यम्**

Acharya Chakrapani in his commentary justified the present context by referring Chatrinogacchanti Nyaya. As a matter of fact, the Asaadhyatwa (incurability) of all 8 diseases is described except fever (Jwara). So according to Chatrinogacchanti Nyaya it is not advisable to exclude fever, while enumerating diseases in this instance.

### Context 4

**तेषामेकगुणः पूर्वो गुणवृद्धिः परे परे। पूर्वः पूर्वगुणश्चैव क्रमशो गुणिषु स्मृतः॥**

In Shareerasthana, Katidhaa Purusheeyam Adhyaya (A chapter on Empirical soul), while explaining the Bhootaantara Pravesha of Guna in Bhoota, this Nyaya is referred Charakacharya in the above verse stated that Poorvaguna (previous attribute) in Poorvabhoota enters into the next Bhoota. The number attributes in the succeeding Mahabhootas goes on increasing successively by the addition of Poorvaguna to the coming Mahabhoota.

**गन्धस्तूत्तरगुणान्तराभावान्न पूर्वो भवति, तथाऽपि 'गन्धश्च तद्गुणाः' इति ग्रन्थे तद्गुणा इतिपदापेक्षया गन्धस्य पूर्वत्वं कल्पनीयं; किंवा, पूर्व इति छत्रिणो गच्छन्तीतिन्यायेनोक्तं, तेनापूर्वोऽपि गन्धः क्रमागतः पृथिव्यां ज्ञेयः**

description of the signs, symptoms and treatment of the five varieties of Unmada (Insanity). The meaning of the above verse is that the signs, symptoms and treatment of the five types of Unmada will be described separately. But actually, Charakacharya didn't describe the treatment of fourth variety i.e. Sannipatika Unmada as it

is incurable. Thus, the justification given by Acharya Chakrapani by applying Chatrinogacchanti Nyaya in the present context as:

तस्योद्भवमित्यादौ यद्यपि पञ्चानां मध्येऽसाध्यस्य सान्निपातिकस्य चिकित्सितं न वक्तव्यं, तथाऽपि छत्रिणो गच्छन्तीति न्यायेन बाहुल्यमाश्रित्य चिकित्सितं वक्ष्यामीत्युक्तम्।

#### Context 6

सप्तभिर्देहधातारो धातवो द्विविधं पुनः। यथास्वमग्निभिः पाकं यान्ति किट्प्रसादवत्।

In Chikitsa sthana Grahani Chikitsitam Adhyaya (Chapter on the treatment of Sprue- syndrome), while explaining Dhatvagnivyapara this Nyaya is quoted. Acharya Charaka stated that the Dhatus (sustainers of the body) undergo metabolic transformation by virtue of their respective seven categories of Agnis in two different ways, viz. Kitta-paka (transformation of waste products) and Prasada-paka (transformation of nourishing material). But Shukradhatu does not have Kitta. Shukradhatu is not having Kitta, but all other Dhatus are having Kitta.

शुक्रस्य यद्यपि किट्प्रसादो पाको न भवति, तथाऽपि बहूनां किट्प्रसादाद् द्विविधमिति निर्देशश्छत्रिणो गच्छन्तीति न्यायाज्ज्ञेयः।

Acharya Chakrapani articulated Chatrinogacchanti Nyaya in the present context for the proper understanding of Dhatvagni Vyapara of Shukra Dhatu.

In Grahani Chikitsitam Adhyaya, while explaining Dhatvagnivyapara (C.Ch.15/15), this Nyaya is quoted.<sup>5</sup> There are two types of Dhatvagni Vyapara, Kitta and Prasada. But Shukradhatu is not having Kitta. Even if Shukradhatu is not having Kitta, as all other Dhatus are having Kitta, it is not considered. This is understood with the help of Chhatrinogacchanti Nyaya. Thus the Dhatvagni Vyapara is accepted as two only.

#### Context 7

तत्र समासेन पञ्चदशकर्णबन्धाकृतयः

यद्यपि पञ्चदशसु कर्णेषु मध्ये दशैव बन्ध्याः, तथाऽपि बन्ध्यबाहुल्यादबन्ध्येष्वपि बन्धशब्दो वर्तते; यथा 'छत्रिणो यान्ति' इत्यत्र छत्रिबाहुल्यादच्छत्रिष्वपि छत्रिव्यपदेशः।

In Sushruta Samhita Sutra Sthana Karnavyadhabandhavidhimadhyayam (a chapter on the ear punctures), Acharya Sushruta has mentioned 15 types of conditions of ear lobules by their names suitable for surgery as: Out of which ten are curable and five are incurable but all are regarded as Karnabandhakriti i.e. conditions of injured or defective ear lobule fit for surgery. But actually, only ten conditions are curable and

thus these only should be regarded as Karnabandhakriti. So Acharya Dalhana has cleared the concept by incorporating the Chatrinogacchanti Nyaya.

#### Context 8

स वातपित्तप्रभवः कफाच्च क्षतात्तथाऽन्यः क्षयजोऽपरश्च । यद्यपि क्षयादुत्पन्नकासस्य क्षयकर्तृत्वं न सम्भवति, तथाऽपि पूर्वावस्थातोऽधिकं क्षयं करोति, अतः क्षयजकासस्यापि क्षयकर्तृत्वम्, अथवा बहुषु छत्रिषु गच्छत्सु केषुचिदच्छत्रिष्वपि छत्रिणो यान्तीति व्यपदेशवत् क्षयजकासस्यापि क्षयकर्तृत्वव्यपदेशः।

#### CONCLUSION

Nyaya in a broad and general sense is reasoning, but when made narrow and, it becomes a maxim. Both senses are relevant to the interpretation of the verse. They are used for resolving the conflict between the rules with logic and reasoning. It is the tool used for reasoning as well as a maxim which is very much relevant for the interpretation of the Tantra. These Nyayas are established as significant resources for a benevolent mindset at the appropriate reference. These nyayas have been shown to be useful in examining the hidden significance of the Ayurvedic siddhantas. These adages are quite helpful in understanding the basic verses. These nyayas enrich the beauty of ayurvedic sciences while assisting us in comprehending the significance of complex concepts. If nyaya is useful during instruction to provide details about the fundamentals and aids with improving pupils' understanding. If we consider granth or shastra nyaya's, we can see that they will undoubtedly aid in conveying authors' ideas to readers. After gaining a basic comprehension of maxims, one can use them to understand concepts, teach, diagnose diseases, and treat patients. Comprehensive and relevant applications of nyayas should be investigated to improve future practitioners' and students' knowledge.

By the above all references it can be concluded that, Chatrinogacchanti Nyaya is employed as an indication based on majority group and to leave up minority supposing them equivalent to major things. As if in a crowd with many people bearing umbrella and few people without umbrella, then based on majority it is said that all the people are having umbrellas considering minority group equivalent to majority group. In this manner Chatrinogacchanti Nyaya has a significant role in the understanding Ayurvedic concepts as it is justifying the context by its application.